The Chaplain

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In this issue:

THE GREATEST QUESTION OF ALL TIME
Leslie S. R. Badham
LOOKING TOWARD EVANSTON ....*Robert McAfee Brown*
"THE IMITATION OF CHRIST" .....*Thomas S. Kepler*
THE RENDING OF THE VEIL .....*James S. Stewart*
HIS DEATH WAS "IN CHARACTER" ...*Kenneth J. Foreman*
THEY REMEMBER
PREPARING FOR HOLY WEEK
THE CHAPLAIN AND AIR FORCE FAMILIES
Chaplain Floyd M. Patterson

Also:

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FINALLY, BRETHREN • ALL IN FUN!

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Articles

LOOKING TOWARD EVANSTON ..... *Robert McAfee Brown* 7
"THE IMITATION OF CHRIST" ..... *Thomas S. Kepler* 14
THE RENDING OF THE VEIL ..... *James S. Stewart* 19
HIS DEATH WAS "IN CHARACTER" ..... *Kenneth J. Foreman* 23
THEY REMEMBER 24
THE CHAPLAIN AND AIR FORCE FAMILIES ..... *Chaplain Floyd M. Patterson* 31

Sermon

THE GREATEST QUESTION OF ALL TIME ..... *Leslie S. R. Badham* 1

Helps for the Season

PREPARING FOR HOLY WEEK ..... *Compiled by J. A. Lacy* 28

Regular Features

AT YOUR SERVICE 6
THEY SAID IT! 13
FINALLY, BRETHREN 30
BOOKS 31
NEWS ROUNDUP 41
ALL IN FUN! 47

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Easter sermon originally preached to fighter pilots of the Royal Air Force

The Greatest Question of all time

by Leslie S. R. Badham

Rector, Henley-on-Thames, Oxfordshire, England

"You want certainty in religion," a wise man, "go for the big stions." We salute that principle. s the great chords and not the e notes which bring harmony ne soul. Show me a man who has he music in him die, and you show me one who has lost his on the big themes. The reality God, the compelling claims of ist, the assurance of immortality ese have passed him by. The espread materialism of our time s the lie to those who com- ently assume that the big ques- s are big enough to take care of nselves. Let us be ready, as St. r said, to give answer to those ask, concerning the faith that us. Let us, like the early Apologists of the Christian Church, have the courage to believe that the truth is one, and let us show that truth from many quarters converges to illuminate the truth revealed in Christ.

In this spirit consider one of the greatest questions of all time—the question of Job, when wrestling with the mystery of life; he asked, "If a man die shall he live again?" Here is a question so big, so far-reaching in its implications, so vital to the soul in the hour of its greatest need, that no voice which helps to answer it should go unheeded.

Let us assume, then, that we have never heard in our own hearts the Christian song of victory, that we have grave doubts of the reli-

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ability of the Gospel record, and that we are not impressed by the millions who have lightened the world's darkness by their faith in God. Let us start, as it were, from scratch. "If a man die, shall he live again?" What answer can now be given to the inquiring mind?

To BEGIN with, belief in the immortality of the soul is well-nigh universal, as Sir James Frazer says (in *The Golden Bough*): "Men in all countries, in all stages of ignorance and knowledge, commonly believe that when they die, some part of them does not perish." The builders of the Pyramids shared this belief with the builders of Stonehenge, the Red Indian held this conviction in common with the Sea Kings of Scandinavia. The Persian, the Hindu, the Hebrew, the Greek, believed, in one form or another, in the survival of the soul.

Now, if the belief in the deathless nature of the human spirit is so widespread; if, like a star, it has outlasted the centuries; if, being beyond knowledge, it has survived changes in knowledge, does it not suggest that the belief is intuitive, that it owes its strength to persuasions which are instinctive? Who can say otherwise than that, as the swallow, at the approach of winter, is guided by instinct to sunnier lands across the sea, or as the salmon in the spawning season leaves the sea for inland rivers, or as the eels born in the Sargasso Sea are guided by instinct on an amazing journey into our own streams, so man has dee within him an instinctive urge t look on death as the threshold c another life?

If this is the case, man shoul trust that inner voice, for there i no recorded instance of instinct pro ing deceptive or being contrary t reality. "I hold it true," said Eme son, "that God who keeps His wor with the birds and fishes in the migratory instincts, will keep H word with man."

I see my way [said Browning] as bir
their trackless way.
I shall arrive! What time, what circu
first,
I ask not; but unless God send his h
Or blinding fire-balls, sleet or stifli
snow,
In some time, his good time, I sh
arrive:
He guides me and the bird. In h
good time!

Yes, "When God wants to carry point with His children," said P cal, "He plants His arguments the instincts."

Columbus, walking by the s shore, noticed some plants from strange land cast at his feet. Th fired his imagination and set h dreaming of another land beyo the sunset. So we, walking by t shores of our mortality, can be aw of suggestions and intimations t speak to the awakened mind of t larger hope.

IF A MAN die, shall he l again?" Our idea of the fitness

ngs inclines us to answer, "Yes." t us clarify a thought by an il- tration. An apple tree grows, blos- ns and bears fruit. That is all it apable of doing. In a thousand rs it could not do more or do erently; but man is not like an le tree. He could blossom out in ny different directions—if he had e. A life of three score years and , however, does not exhaust his sibilities. For art is long and e is fleeting, and to achieve any- ng, man has to specialise, to pour talents and energies into one nnel and leave the others un- ped and undeveloped. Like it or , he has no alternative but to y some of his talents. No won- a saint has said, "Only in an rnal life can I know myself," or Browning's painter expressed it, her heights in other lives, God ling."

Moreover, this thought gains ngth when we realise that it is he best of our breed, those whose s have been richest in quality, o feel most poignantly the brev- of our mortal span. William es, the distinguished psycholo- , expressed the attitude of most them when he said that as he w older, his interest in the possi- ty of another life grew more in- se. "You see," he explained, "I just getting fit to live." That is point. Man has a noble longing fulfil his highest possibilities. purest motives cry out against g sentenced to death when he ust getting fit to live. It is not egoism, but, as Wordsworth put it,

That most noble attribute of man,
To wish for something loftier, . . .
more adorned
Than is the daily garb of human life;

and it is this which makes a man plead against oblivion and raise the protest, "Shall not the Judge of all the earth do right?"

WITH ALL due respect to R. L. Stevenson, "to travel hopefully" is not "a better thing than to arrive," since man travels most hopefully when he has an idea of his destination. Knowing where he is going helps him to plan his route. Take from life "the sense of something after death," and life loses in dignity, meaning and worth. If there is no place where earth's sorrows are felt, no place where earth's wrongs are righted, no place where "every work is brought into judgement, whether it be good, or whether it be evil," then a calculating expediency will replace lofty principle, and selfish interest will take the place of sacrificial endeavour. It is the experience of history that if a man is to live nobly in the foreground of life, he must have behind him the sustaining thought that "the foundations of the earth are laid in righteousness."

FURTHER, beside man's need of such moral assurances, he looks for an underlying purpose to give meaning to his days. Can it be found? Look back on life's long pageant.

Does not life seem to have had an upward tendency? Vegetable, reptile, animal, human—so the story goes, a story telling of successive stages of development, each stage an advance in sensitivity, in awareness to life, in mental growth. But man does not seem a stage in the process of development. He seems the culmination of the process, the highest form of life this planet can produce. Alone in moral conscience, alone in aesthetic appreciation, alone in a vast realm of spiritual radiance, he is moved to ask, "What am I here for?"

The earth, the home of man, is not a permanent affair. In the course of time it will become a dead star, nothing will be left of it, "nothing," says Science, "not even the ruins." To what purpose, then, has been the travail of unnumbered centuries, the age-long stages of evolution? If it ends in nothing, it has been for nothing. A bleak conclusion shattering alike the temples of worship and the citadels of reason! But suppose, on the other hand, that the Bible is right, that God breathed into man the breath of life, that He gave him a living soul, and set him in this world for spiritual discipline and development, that the poet Keats had a correct idea when he called this earth "a vale of soul-making." Would not this help us to see some purpose in the great pageant which carries us on? Is the material world the scaffolding within which we are to build something which will outlast the scaffolding? For me at least the possibilit of "a life beyond life" goes far t justify and explain what is othe wise the riddle of the Sphinx.

If a man die, shall he liv again?" Consider finally the answe given by the greatest and best mankind, and let us simplify ou argument by an illustration. In or of his poems Browning gives glimpse of a young composer wh has just given his first public pe formance of his work. As the curtai swings back, the auditorium is fille with clapping crowds, but the co poser turns his eyes from them the place "where sits Rossini patie in his stall." Rossini, the man wi an established reputation, with e perience and famous compositio behind him, is the man who knov His judgement is final. As Brow ing puts it, "One wise man's verd outweighs that of all the fools."

Let us, with that illustration mind, ask what those who ha done best, risen highest, achiev most, have to say about the sou immortality. Did not their fai their courage, their achieveme spring from their glowing conv tions of the nature of God, and their lasting value in His sig Those who have lived most triu phantly have been uplifted a sustained by their unshakable bel in the Immortal Hope.

One word more. Who saw de est into life's mystery? Who wall this earth in deepest fellowship w the Eternal Spirit? Who ente

st intimately into the unseen that ompasses us? What is the verdict Jesus Christ? Did He not, by word and matchless deed, call heaven and earth to witness that if a man die he shall live again?

The following prayer was written by Prime Minister William Gladstone of Great Britain on the occasion of the death of his son:

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech thee for him whose dwelling place and every need thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in paradise, in the companionship of saints, in the presence of Christ, in the ample folds of thy great life.

Grant that his life may unfold itself in thy sight and find sweet employment in the spacious fields of eternity. If he has ever been hurt or maimed by any unhappy word or deed of mine, I pray thee of thy great pity to heal and restore him that he may serve thee without hindrance.

Tell him, O gracious Lord, if it may be, how much I love him, and miss him, and long to see him again; and if there be ways in which he may come, vouchsafe him to me as a sense of nearness in such degree as thy laws permit.

If in aught I can minister to his peace, be pleased of thy love to let this be, and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatever is amiss in this my prayer, and let thy will be done; for my will is blind and erring, but thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. AMEN.

AT YOUR SERVICE

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The General Commission on Chaplains, in co-operation with the National Council of Churches, has provided a Directory of Union Churches Overseas. The directory contains names and locations of churches, names of pastors, and schedules of services. Chaplains may receive copies by writing to the Commission, 122 Maryland Avenue, NE., Washington 2, D.C.

UN publications, as well as most publications of its specialized agencies, can be obtained in the United States from the International Documen Service, Columbia University Pres 2960 Broadway, New York 27, N. Y Sales agent in Canada is the Ryerso Press, 299 Queen Street West, T ronto; in Great Britain, H. M. St tionery Office, P. O. Box 56 London, SE. 1.

The United Nations: Its Reco and Prospects (by A. M. Rosentha UN correspondent for the New Yo *Times*) has been prepared for t Carnegie Endowment for Internation Peace. Order from Manhattan Pu lishing Company, 225 Lafayette S New York 12, N. Y. 75¢.

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Order from Department of Aud

[*Continued on page 18*]

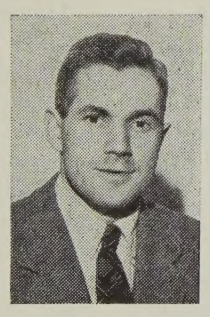
One of the best contributions thus far to clear thinking bout "Christian Hope"—theme of the Second Assembly of he World Council of Churches.

To help you make the most of a great opportunity, the next sue of THE CHAPLAIN *will feature information, discussion, nd preparatory materials for the August conference.*

Looking Toward Evanston

by ROBERT MCAFEE BROWN

Assistant professor of systematic theology and philosophy of religion Union Theological Seminary, New York, N. Y.



THE preparations or the Evanston Con- nce of the World ncil of Churches to eld this summer, the ne of "Christian hope" naturally gravitated to scussion of eschatol- or "the last things," the sense in which biblical ideas of the " (the second coming, the last the anti-Christ, etc.) are to be rstood. The important question been asked: "To what extent is stian hope dependent upon kind of 'fulfillment' or 'con- mation' of the total historical ess?"

owever, the give and take which nsued in the religious press and als of this country has baffled confused American laymen and pastors more than it has edified them. (It has also baffled and confused the theologians, including, if I may be bold enough to say so, a number who have participated in the discussion.) And the danger which has emerged from all this is that in the minds of a good many American churchmen, eschatology has become even more unreal than it was before. "This is a theologians' fight," they say; "let us leave them to their irrelevancies and get on to the more important business of trying to organize twentieth-century life in some kind of tolerable fashion."

While this may be an honest protest, proceeding from the highest motivations, I venture the comment

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that it misses the point. It need not be the case that concern with eschatology leads to irrelevance or to a widening of the gap between Christian faith and social responsibility. In fact, I would urge that it is within the framework of Christian eschatology that social and political concern can be understood most profoundly.

What needs to be done is to try to demonstrate, in as unpretentious and pedestrian a way as possible, something of the connection between eschatology and ethics. The following comments are offered as a starter in this direction, in the hope that they may be picked up, torn apart (if need be), and recast by wiser minds in such a way that our necessary concern with eschatology may relate itself more obviously to the immediate tasks of Christian ethical responsibility.

I

Before doing this it is necessary to make a distinction between two differing versions of the eschatological hope which have wide currency today. One of these versions, of a more "literalistic" type, stresses belief in the return of Christ in such an immediate temporal sense as to undercut rather effectively the necessity for corporate political action or concern on the part of Christians. Here the emphasis is so exclusively immediate and "vertical" as to make it exceedingly difficult to find a place for any kind of long-range planning, or even concern, about the temporal future, in tern say, of economic order or econon justice. The "interim" between nc and the end must be endured, b it must not be taken so seriously to deflect attention from conce with the second coming of Chri Those who espouse this very rig ous kind of eschatology must, would seem to me, draw whate sense of political and social conce they have, from other than disti tively Christian sources. Their pol cal concern appears not so much an outgrowth of their theology a rather alien element imported i their theology.

However, I believe that there another way of stating the escha logical concern, in terms of wh our political and social responsibi can not only be understood, understood more adequately tha the eschatological element is la ing. This viewpoint is harder state, but it would seek to rem us that history may very well c tinue for an indefinite length time, and that the Christian is c gated to take radical account of fact. The significance of the "e from this standpoint, is twofold

1. A belief *that* there is a fu ment or a consummation, with trying to date it, safeguards be in the meaningfulness of the wl historical enterprise. That is to one can affirm that human his under God has direction and posiveness, that history is g somewhere. Its direction and fillment can be understood by

ristian in terms of Christ. *He* nds at the "end"—not chaos or an or Senator McCarthy (terms ich I do not here suggest as onymous although I am often lined to think that they are). tory is not just a meaningless, ic jumble of events, but the na in which God is at work. To sure, we must not claim to know much about a "pattern" or "de-n" in history. But that there is ne pattern or design, even if own only to God, is an affirma-n which is clearly part of Chris-n faith, and an affirmation which very difficult to make outside of ne explicitly eschatological frame-k.

. Such an interpretation also guards us against placing *all* meaning and significance of our tence within the temporal frame-k. We are rescued from the y of placing all our theological s in one utopian basket, only to e them smashed to bits when the om falls out of the basket. That "fulfillment" is not simply the lt of human striving, that it resents the activity of God rather n the activity of men, that represents a judgment on our ntions and a fulfillment of God's ntions—such considerations help even in the midst of our histori-striving, to keep our attention re it needs to be: on what God do both through us and in e of us, for the furtherance of lmighty will. So the significance ur historical striving is seen in its relation to a more ultimate significance than can be measured in merely historical terms. Historical activity is intensely meaningful, but it is meaningful because it is picked up, transformed, judged, purged, and fulfilled—by God.

II

Now it is clear that in the New Testament period the eschatological hope resembled the first of the two varieties distinguished above, rather than the second. The initial expectation was that the temporal order would come to a hasty conclusion. It is also clear that this eschatological hope was incorrect. The "end" did not come as the early Christians had anticipated that it would. However, it is further clear that the early Christians had a real sense of social responsibility, integrally related to their eschatological hope.

Consequently, in what follows I

shall try to suggest three ways in which their eschatology and ethics were interrelated, and also suggest how, even in our own "revised" situation today, the attitude of the early church helps us to deal with the relationship of ethics and eschatology.

1. Among the New Testament Christians, the fact of the matter is that eschatology did not lead to irresponsibility or neglect of this world. On the contrary, *their concern with the "age to come" made them live more responsibly in the present age*. This is a fact which can be documented.

Take, for example, the conclusion of Paul's discussion of belief in the resurrection of the body—an eschatological emphasis if there ever was one. He concludes with the words:

> Therefore [i.e. because of this eschatological fact], my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. [I Cor. 15:58.]

This is a call to action, imbedded within the framework of eschatological concern. It gives, in fact, the true significance to work. Work "in the Lord" has meaning and significance. It is not "in vain."

The point is spelled out even more specifically at the beginning of the next chapter in the same letter. Having concluded his discussion of resurrection, Paul immediately urges the Corinthians to send a sum of money to the poor in Jerusalem. Not for a moment did he give them the option of thinking, "Eschatology is so important that we can forget about our needy brethren." In fact when some of his flock in Thessalonika did try that line, saying that since the "end" was coming soon they would not bother to work any more but would sit around and wait for Christ's return, this nonsense was dealt with very sternly by Paul: "If any one will not work let him not eat" (II Thess. 3:10).

The Epistle to the Hebrews makes the same point. The familiar eleventh chapter, with its discussion of the "heroes of faith," stresses the notion that here we have no continuing city, that we are strangers and pilgrims on earth, that God has prepared a better place for us—eschatology with a vengeance. But does this mean that we are to sit back and wait for the great day with patiently folded hands? On the contrary, "Therefore [i.e. because of the truth of this eschatological perspective] . . . let us run with perseverance the race that is set before us" (Heb. 12:1). "The race that is set before us," is right here and now. We have a job to do, and we are to get on with it, and no more dilly-dallying around!

The above examples demonstrate, I believe, that there was a strong sense of social concern among the early Christians, and that this was intimately related to their eschatological hope. In two areas, however, the analysis is inadequate as a gui

us today, and we need to go ond it:

he first area has been mentioned ore, the fact that we live in a vised" situation, where the tem- al future stretches ahead as a or which we must take into unt. This means that we must ress our social responsibility in ns of more adequate long-range vity than merely, say, giving to needy or taking care of the hren. We are surely called upon ake our own historical situation account and attack our own temporary problems politically as l as individually or ecclesiasti- y.

his conclusion is borne out by second area of difference, which in the fact that the early Chris- s had no political power and did consider the acquisition of it ortant. Christians today do have tical power, and must consider retention and use of it highly ortant. For in view of the "re- d" situation, political activity and al planning for the future be- e ways in which we can act ningfully in our day.

he responsibility which devolves n us, in other words, is to act onsibly toward our situation, the same measure of fidelity which the early Christians d responsibly toward their situa- . And when the above two rs have been taken into ac- nt, I am confident that the atological hope of the early istians can be seen to be highly relevant not only to their own social concern but to ours also.

That point having been made, the other areas of relationship between eschatology and ethics can be dealt with more briefly.

2. A second insight for ethics which emerges from the New Testament eschatology is this: The Christian, secure in the eschatological hope, can live in this world with a kind of gay abandon. He need not be troubled about himself, for he knows that the rock on which he stands is solid ground:

> If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. [Rom. 14:8-9.]

This verse captures the mood of the early Christians perfectly. There was nothing to worry about. You could go about your activities in this world sure that nothing could harm you. If Caesar didn't like the way you were behaving, so much the worse for Caesar. He couldn't do you any real harm, for whether you lived, or whether you died, you were the Lord's, and not Caesar's. Your ultimate allegiance to God freed you to live responsibly, in terms of other claims which were made upon you, and made it unnecessary to be frightened by "what might happen to you." This was a basis for adventurous action, a spur to responsi-

ble living in the name of God and for his sake. Rather than dulling ethical concern, this kind of eschatological dimension strengthened it.

The same thing remains true today. Reinhold Niebuhr has shown the relevance of this perspective to the solving of the problems of our contemporary society, in the concluding paragraphs of his essay in *Goals of Economic Life* (Harpers). And while Dr. John Mackay, moderator of the Presbyterian Church of the U.S.A., might not appreciate the descriptive term "gay abandon" to characterize his activity, it is certainly out of this kind of orientation that his significant and widely published statement about "The New Idolatry" has come. His demand that we disavow the less-than-ultimate allegiances which our culture is trying to force upon us springs from the ultimate recognition that whether we live or whether we die we are the Lord's, and it was a piece of inspired wisdom which prompted the editor of *Theology Today* to reprint his statement in the heart of an issue of their journal devoted precisely to the question of Christian eschatology. For here is eschatological concern being spelled out in terms which have a disturbing relevance to America at mid-century.

The point is even more dramatically clear in the case of many Christians who are in areas of tension and danger today, notably East Germany. Many of the accounts of heroic resistance against Communist tyranny which have come from that part of the world indicate that i has been precisely because of thei eschatological hope that Germa Christians have had the courage an the power to stand firm agains diabolical attempts to make then betray, not only their faith, but als their fellow Christians.

3. Finally, a re-examination o the New Testament "climate o opinion" reminds us that the Chris tian is helped by his eschatologica orientation to see what things ar really important and need doing Paul saw, for example, that to tak "the end" seriously made it nece sary to revise one's attitude towar possessions:

> If you buy anything, you shoul remember that you do not have it t keep. If you make use of this world goods, remember you have no chan to use them up, for the structure this world is passing away. [I Co 7:30-31.]

To know that "the structure of th world is passing away" helps or to answer the question, "Wh things are really worth carin about?" It helps one to gain a mo adequate perspective on life. And typical New Testament answer the above question is found, f example, in I Peter:

> The end of all things is at han therefore, be sane and sober and s your prayers; above all, have inten love for one another; be hospitab and use your gifts in the service

i that he may be glorified in every-
g. [I Peter 4:7-11, abridged.]

ch are the things," Professor
I. Dodd comments, in a passage
Gospel and Law, from which the
e translations are taken, "that
worth caring about, if heaven
earth are about to pass away"
29). Notice once again that it
nportant "to have intense love
one another" precisely because
end of all things is at hand."
t is clearly the intent of the
refore" in the quotation. All
are to be used "in the service
God." Life is seen in its proper
pective when the element of
atology is present.

III

hus to take eschatology seriously
ot to take ethical demands flip-
ly. The more seriously one re-
s his citizenship in the kingdom
h is not of this world, the more
usly does he find himself en-
d in the struggle within the
dom of this world. Whether
fact makes sense in cold type
ot, the whole experience of the
church shows that it makes
e when lived, and the experi-
of the 20th-century church in
next half century may also be a
ns of showing that a revitalized
tology means a revitalized

No Greater Love

Think of the importance of Friendship in the education of men. It will make a man honest; it will make him a hero; it will make him a saint. It is the state of the just dealing with the just, the magnanimous with the magnanimous, the sincere with the sincere, man with man.

HENRY D. THOREAU

✣

Every man should have a fair-sized cemetery in which to bury the faults of his friends.

—HENRY WARD BEECHER

✣

Oh, . . . the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring them all right out, just as they are, chaff and grain together; certain that a faithful hand will take and sift them, keeping what is worth keeping, and then with the breath of kindness blow the rest away!

—DINAH M. M. CRAIK

✣

There is nothing so great that I fear to do for my friend, nor nothing so small that I will disdain to do for him.

—PHILIP SIDNEY

✣

Greater love hath no man than this, that a man lay down his life for his friends.

—John 15:13

For Lenten reading—a religious classic that helps you "get along with yourself"

"The Imitation of Christ"

by THOMAS S. KEPLER

Professor of New Testament, The Graduate School of Theology
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RELIGION has basic principles by which a person can get along with himself. But, first of all, a person must recognize the four difficulties which religious psychologists tell him he must overcome. They are: self-centeredness, fear, the bearing of resentments, and a sense of guilt. These are the "little evils which lay waste life." If a person can overcome them, then he can get along with himself.

In the fourteenth century a person lived who seemed to have caught the secret of getting along with himself; and in the last year of his life he wrote down these principles; his name was Gerard Groote, and the name of his book was *The Imitation of Christ.*

Born in 1340 at Deventer, Holland, about sixty miles from Amsterdam, and raised in a home of wealth, Groote was well educated at the universities in Deventer, Aachen, Paris, Prague, and Cologne. He taught law for a while Cologne.

One day a stranger a proached him while was watching a game Cologne: "Why stande thou here? Thou ought to become *another man*

When taken ill soo he decided in his illne to take the orders a Carthusian monk, though as note of humility he went only as as lay orders. In 1379 the Bishop Utrecht gave him orders to beco a lay preacher, and he became t most effective preacher in Hollar In his preaching, however, he cr cized the weaknesses of the chur so that in 1383 his preaching licen was revoked.

He then went to his home Deventer. A plague was in Hollar and in ministering to an ill frie Groote became ill and died in 13 During this last year at Deven he wrote *The Imitation of Chr* which with some additions Thor à Kempis edited in 1441.

Reprinted by permission from "How Can You Get Along with Yourself?" Religion and He (March 1953), copyright 1953 by Religion and Health Corporation

Gerard Groote was in a situation ere he might have become bitter, ve held resentments toward the hop of Utrecht, have developed ense of inferiority. But he was big for such negative attitudes. ead, in his worship and devo- al practices he found basic prin- les for getting along with him- and in his *Imitation of Christ* te down these insights, which helpful for us to follow today. His book has been so popular that as gone into over 6000 editions is translated into more than fifty guages. It has appealed to great n and women like Auguste nte, John Wesley, George Eliot, tthew Arnold, Gottfried Leib- , Charles Kingsley, Edith Cav- Immanuel Kant; it also has ught strength and peace to many unknown person through the turies. The British Museum ws in its catalogue that it is the t read book, excepting the Bible, the past 40 years.

A teacher recently said to me: "I ntly had a hard time getting g with myself. Mental peace ned so hard to get hold of. And n not long ago I obtained *The tation of Christ*. I now find that reading excerpts from *The Imi- on of Christ* for a few moments e beginning of each day, I find ength, purpose, peace, and inner gration to live vitally and with rest."

Another person wrote to me: "I just bought three copies of new edition of *The Imitation of Christ*[1] to give to my friends; I am now ordering six more copies to give to more friends. All of them find it of such wonderful value for helping them to find peace and power for daily living."

1. *The Imitation of Christ* contains many sayings to help a person get away from *self-centeredness*. Here are some of them. Read them over thoughtfully, and see if they speak to your condition:

Esteem not thyself better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be accounted worse than they.

If there be any good in thee, believe that there is much more in others, that so thou mayest preserve humility.

Over 50 per cent of the people who go to medical doctors for treatment have nothing organically wrong with them—they do not know how to find mental peace. During World War II, 30 per cent of the men in Greater Chicago and 15 per cent throughout the United States were rejected because they did not have sufficient mental equilibrium to play a role in wartime.

[1] Thomas S. Kepler, editor, *The Imitation of Christ*, 1952, $1.50. The World Publishing Company, 2231 W. 110th St., Cleveland 2, Ohio.

The humble enjoy continual peace, but in the heart of the proud is envy, and frequent indignation.

Never read the word of God in order to appear more learned or more wise.

Mere empty glory is in truth an evil pest, a very great vanity; because it draweth a man from true glory, and robbeth him of heavenly grace.

Know thou that the love of thyself doth hurt thee more than anything in the world.

Why dost thou consume thyself with vain grief? Why dost thou weary thyself with needless cares?

Strange it is that thou committest not thyself wholly unto me from the bottom of thy heart, together with all things thou canst have or desire.

Thou shalt profit much, if thou keep thyself free from all temporal care.

Let nothing be great unto thee, nothing high, nothing pleasing, nothing acceptable, but only God himself, or that which is of God.

2. Gerard Groote might have held *resentment and bitterness* toward the Bishop of Utrecht and others; but he did not. Book Three of *The Imitation of Christ* deals with "interior consolations." Here are wise utterances for overcoming resentment, tried in the fire of Groote's own real-life situation; he had confidence when evil words were cast at him:

If thou art guilty, think how thou wouldst gladly amend thyself.

If thou art conscious of nothin wrong on thy part, consider that tho wouldst gladly suffer this for God sake.

When thou shrinkest from beir abased and disgraced for thy faults, is evident that thou art not yet tru humble, nor truly dead to the worl and that the world is not crucified thee.

But harken to my word, and thc shalt not care for 10,000 words sp ken by men.

Thou oughtest therefore to call mind the more heavy sufferings others, so that thou mayest the mo easily bear thine own very sm troubles.

3. Or perhaps we need mo *patience. The Imitation of Chr* helps us here:

Without a combat thou canst r attain unto the crown of patience.

He is not truly patient, who willing to suffer only so much as thinks good, and from whom pleases.

But the truly patient man mir not by whom he is exercised, whetl by superiors, by one of his equals, by an inferior; whether by a good a holy man, or by one that is perve and unworthy.

4. Pride, usually thought of worst of the "seven deadly sins," to be combatted by *humility:*

Better it is to have a small port of good sense, with humility anc slender understanding, than gr

sures of science with vain self-
placency.

t is seldom the case that they who
wise in their own conceit endure
ubly to be governed by others.

Better it is for thee to have little,
much of that which may make
proud.

Who knoweth himself, is lowly in
own eyes, and delighted not in
praises of men.

The highest and most profitable
on is the true knowledge and lowly
em of ourselves.

Many words do not satisfy the soul;
a good life comforteth the mind,
a pure conscience giveth great
fidence toward God.

If God were always the pure object
our desire, we should not be so
ly troubled, through the repug-
ce of our carnal mind.

Regard not much who is for thee,
who against thee; but give all thy
ught and care to this, that God be
h thee in everything thou doest.

For whom God will help, no malice
nan shall be able to hurt.

The humble man, though he suffer
fusion, hath yet much peace; for
t he resteth on God, and not on the
ld.

Into the humble He revealeth His
ets, and sweetly draweth and in-
th him unto Himself.

5. Do we sometimes *judge others* hastily? Gerard Groote was wise ut judgments:

Turn thine eyes unto thyself, and
are thou judge not the deeds of other men. In judging of others a man laboreth in vain, often erreth, and easily sinneth, but in judging and examining himself, he always laboreth fruitfully.

We often judge of things according as we fancy them; for private affection bereaves us easily of a right judgment.

Many secretly seek themselves in what they do, and know it not.

6. Some are troubled by *temptations,* wondering why they have them. *The Imitation of Christ* helps a person to understand his temptations:

No man is so perfect and holy, but he hath sometimes temptations, and we cannot be altogether without them.

Temptations are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified, and instructed.

All the Saints passed through man's tribulations and temptations, and profited thereby.

Fire trieth iron, and temptation a man.

Many seek to fly temptations, and fall more grievously into them. By flight alone we cannot overcome, but by patience and true humility we become stronger than all our enemies.

We know not oftentimes what we are able to do, but temptation shows us what we are.

7. Basic in the overcoming of all "the little evils that lay waste life" is *development of the inward life:*

Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the kingdom of God to be come in thee.

Give therefore admittance unto Christ, and deny entrance to all others.

Put all thy trust in God, let Him be thy fear and thy love; He shall answer for thee, and will do all things well, and as is best for thee.

A man is hindered and distracted, in proportion as he draweth outward things unto himself. Many things displease and often trouble thee because thou art not yet perfectly dead unto thyself, nor separated from all earthly things.

If thou refuse outward comfort, thou wilt be able to contemplate the things of Heaven, and often to receive internal joy.

At the heart of *The Imitation of Christ* is a beatitude which is central in the living of anyone who will "get along with himself"; *Blessed is the man who is glad to have time to spare for God.* Though Gerard Groote was writing for the fourteenth century, the centuries have proven his words as basic for those today who would relate religion to mental health. Yet to get real value from *The Imitation of Christ,* a person must read it by himself, and in quiet and solitude meditate upon its principles for spiritual living. He should peruse it with George Herbert's words in mind:

By all means use some time to be alone. Salute thyself; see what thy soul doth wear. Dare to look into thy chest; for 'tis thine own.

At Your Service

[*Continued from page 6*]

visual and Radio Education, Division of Christian Education, 79 E. Adams St., Chicago 3, Ill.

Opportunities

For study: The return to civilian life can include the "Great Books Seminar-in-Europe," sponsored by St. John's College, Annapolis, Md., which offers "*The Odyssey* in Capri, Vergil and St. Augustine in Rome, Dante and Machiavelli in Florence, Galileo in Pisa, Rabelais in Tours, Molière in Versailles, Descartes in Paris, Chaucer in Canterbury, Shakespeare in Stratford, Hume in Edinburgh."

The fee of $987 includes seminars and talks with European scholars, also travel expenses from New York back to New York.

Write to Study Abroad, Inc., 250 W. 57th St., New York 19, N. Y.

* *

For business: The federal government is the owner of some 3600 patents, according to a book, *Government-Owned Patents Available for License,* published by the U.S. Department of Commerce, Washington 25, D.C. ($1.00 a copy from Government Printing Office). These inventions are for use by anybody, free of royalty, but the federal agencies will not grant an exclusive license. In the book the inventions are carefully classified, and brief descriptions are given

om James Stewart's "Lyman Beecher Lectures"—

The Rending of the Veil

ONSIDER the synoptic statement, derived from the early predocumentary tradition, that in the ment when Jesus died "the veil the temple was rent in twain m the top to the bottom." This evangelists took to mean the ical destruction of secrecy and lusion. In this event was symized the laying bare of the very rt of God.

For the veil had been hanging re for years. It looked as if it ght hang there for ever. Gorusly embroidered in blue and rple and scarlet, massive curtain ng before the inst shrine; and it rded its secret ll. It was there fulfil a double nction. On the hand, it was re to keep men : a warning to ful man that where the last mysies of religion were concerned he st keep a respectful distance. On other hand, it was there to shut d in; for behind that hanging veil there was silence deep as death and darkness black as night, even while the sun was blazing outside. It had been hanging there for years: it looked as if it might hang there for ever.

This was the heart of the Jewish cult. The Jew worshipping in the temple was sure there was something behind the veil. But what? That, none could clearly tell. Some divine presence, he imagined, was there in the dark, something numinous and awesome and formidable, the mystery of holiness, the terror of the Lord. This was Judaism's *deus absconditus*. This was the perpetual frustration of man's search for the eternal. But one day Jesus died; and from top to bottom, declare the evangelists, the veil was rent. Here was the decisive revelatory event: man's agelong fumbling quest was at an end.

> *Of special value for Holy Week, this meditation presents the Cross as "God's truth revealed" and made accessible to all.*

Now a great part of the urgency of preaching to-day lies in the fact

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that so many to whom we preach are back where those Jews were before this thing happened. They believe there is something behind the veil, some hidden power behind the world they see. But what? That is the haunting uncertainty. A living Mind, says one. An austere righteousness, says another. A heartless indifference, was Thomas Hardy's guess:

The dreaming, dark, dumb Thing
That turns the handle of this idle Show.[1]

In every congregation there are some who are wondering: Is He a God to whom it is worth my while to pray? Is He a God who knows the miseries of man and all the wrong and heartache of the world? Is He a God who can bring me hope and a new beginning when I have done something that makes me hate myself and leaves me feeling wretched and ashamed? These are the questions to which many a man is groping for an answer, and finding only an impenetrable veil. And the minister of the Gospel, seeking to help those who are burdened with these intolerable perplexities about life and providence and history and destiny, has to tell them there is no answer to their perplexities, none whatever, save in the death of our Lord on Calvary.

This rends the veil, precisely because it is not words nor theory nor idea, but a deed; an event . . . at once historic, unique, eschatological God's mighty act towering over th wrecks of time. It was not enoug that God should give the Promis the Covenant, the Torah; throug the long centuries God had bee dealing thus with men, and the ve remained. It was not enough tha He should make His prophets herald voice to men; even the wor of God burning and flaming on thei lips could not answer the ultimat question; even "the hammer tha breaketh the rock in pieces" [2] coul not drive home the final truth. was not enough to send Jesu preaching the Sermon on th Mount, challenging and appealin to men in tones they had neve heard before to trust God's love fo everything; even that could not d it. The veil of doubt still lingere And then, when it seemed that th last word had been spoken and Go could do no more, then Jesus die and the veil was rent in twain. Th death of Christ gives me the ve heart of the eternal, because it not words at all, not even sublim prophetic utterance: it is an ac God's act, against which I can batt all my doubts to pieces. We preac Christ crucified, God's truth r vealed.

Notice, moreover, how this su plies the great missionary moti of Christendom. Exclusiveness, pa ticularism, segregation—this w written into the very structure temple religion. Inscribed before t

[1] *The Dynasts.*

[2] Jer. 23:29.

es of every Gentile seeker after od stood the daunting words: Whosoever passes this barrier will nself be the cause of the death hich overtakes him." As for the ly of holies behind the veil, only e man on one day in the year ght enter there. Strange irony of e that in Jesus' time that one privged individual should have been Caiaphas! And all the rest, even en heart and flesh were crying t for the living God, thwarted d thrust back by barrier after rrier, and finally by the unrelentg veil which it was sacrilege and ath to touch! But the day of lvary, declare the evangelists, deoyed the veil. It finished the onopoly. It broke through the enation. Hence the missionary ssion of apostolic preaching. reek, barbarian, Scythian, bond, e, white, black—let them all me!

"Think not to say"—in national-complacency—"we have Abraham for father; for God is able of these stones to raise up children unto Abraham." [3]

The primitive Christian confession *Kyrios Christos,* as Cullmann has pointed out, implies universalism, "a radical totalitarian claim." [4]

"Tell the King," cried Bishop Hannington of Uganda when the emissaries of the African chieftain came upon him to murder him, "tell the King that I open up the road to Uganda with my life!"

We preach the Cross, for we have received Christ's commission: "Tell the world that I open up the road to God with My life!" This is everyman's highway. Let no man nor Church, no theology nor ecclesiastical decree, seek to reimpose the restrictions and re-erect the barriers which Jesus at so great a cost has levelled to the dust.

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[3] Matt. 3:9.

[4] *Christ and Time,* p. 178.

Preaching Values in Inspired Translations

Hints for the preacher abound in such creative efforts to capture meaning the following translations of Jeremiah 2:5:

And went after worthlessness, and became worthless.—RSV.

They went after empty idols and became empty themselves.—JAMES OFFATT

And followed a thing of nought, and themselves became nought.
—J. M. POWIS SMITH

They followed after bubbles and bubbles they became.—GEORGE ADAM ITH

By Kenneth J. Foreman
Professor of Theology, Presbyterian Theological Seminary, Louisville, Ky.

His Death Was "IN CHARACTER"

To give his life a ransom for many—Mark 10:45

WHAT if the mob in Jerusalem had taken one of those sudden turns that mobs often take? Crucify, crucify him! they kept screaming. But they had nothing personal against Jesus. It was a crucifixion they wanted, death in a horrible form, a death they could see at leisure, over which they would have time to gloat.

Suppose they had suddenly seen how senseless it was to shriek for Jesus' death. Suppose in a roar of rage they had turned against the high priests and demanded Caiaphas instead of Jesus? In the governor's mood, anything might have been possible. Caiaphas might easily have been sacrificed. Or suppose they had chosen Barabbas? In any case, the middle cross would have been put to use, the riot would have been over. . . .

But there would have been no Christian faith. No Caiaphas, no Barabbas, could have been the "ransom for many." Caiaphas had said, more wisely than he knew, that it is expedient that one man should die for the people. But not any man at random. Not anyone else but Jesus. The church would never have celebrated the death of Caiaphas with tears of thanksgiving.

For that matter, though in later years the sands of the Colosseum were drenched with blood from other crosses, no martyr however holy has taken the place of Jesus. Some other martyr deaths in Christian history have been more spectacular than the death of Christ. Some have involved more and longer physical pain. But the church has never set for a moment another cross or another agony beside our Lord's.

IT WAS not simply that a life was poured out on Golgotha. That happened every day. It happened that afternoon with three men, not one. But the outpouring became a saving sacrifice with only one of the three and only because it was *his* life, not another's. No bandit, even a repentant one, no priest, no martyr could have

From The Presbyterian Outlook. Used by permission.

d for our salvation as Jesus did. No e else's death could mean what his ant because no one else's life had n like his.

Jesus' life and death were all of e piece. His death was "in char- er." The six hours on Calvary were focusing of thirty years and more living. It is surely untrue to sup- e that what happened between thlehem and Calvary is of no spe- l importance—that Christ could ve come into the world mature an we deny the possibility of the racle?) and immediately pass to ne Calvary. The years of his life re not a waiting for the hour of ath. Good Friday was not the only nificant day since the first Christ- s. Jesus' death has significance be- use it was the sacrifice of *his life.* There is a straight line to Calvary m the day at the temple when was twelve years old. "I must be out my Father's business," he had d. That was true there for the all boy; it was true in the carpen- shop; it was true as he taught d preached, true in the unrecorded Hes of a life in which nothing could ve been trifling. His Father's busi- ss—and if that included a cross, en the cross was his to endure.

There is a straight line from the rmon on the Mount to Calvary. en shrink away from that teach- g because they perceive that if it re followed, it would not bring the ward the world offers; rather, it ght lead to their disadvantage in e world. Indeed, it could lead to rse than disadvantage! But if Jesus had not been himself the Sermon on the Mount in his living person, would the cross have meant what it does? It was his life, only *his,* that could be the ransom for many.

THE CHURCH has always called his life "obedience" and his death "sacrifice." Is it possible to make these distinctions? Was not his life sacrifice and his death obedience? Were not life and death alike his offering to God?

The church has felt, and rightly, that the cross has saving power because this was the life of God being given for man. The death of Christ could be of significance to the innumerable "many" because Christ himself was more than one man, more even that the Supreme Man; his life was the life of God. Yet we must remember that this was the life of God that had been "made flesh." If the human life had been less or other than it was, could God have wrought through it? Had there been wavering, inconsistency, self-seeking in the life, it would have meant no more than another martyr's, inspiring but not saving.

If God, pure Spirit, disembodied Deity, had wished to save man alone, he might have done so. But God will not save man without a Man. God's life must be completely enfleshed. And only because the Man fully translates and transmutes the life of heaven into the life of earth, is his life the ransom for which earth's prisoners of sin blindly, desperately pray.

THE WORLD is full of careful people who are sinking into unremembered graves, while here and there a man forgets himself into immortality.

—WILLIAM LLOYD GARRISON

Defense Dept. Photo (Marine Corps)

THEY

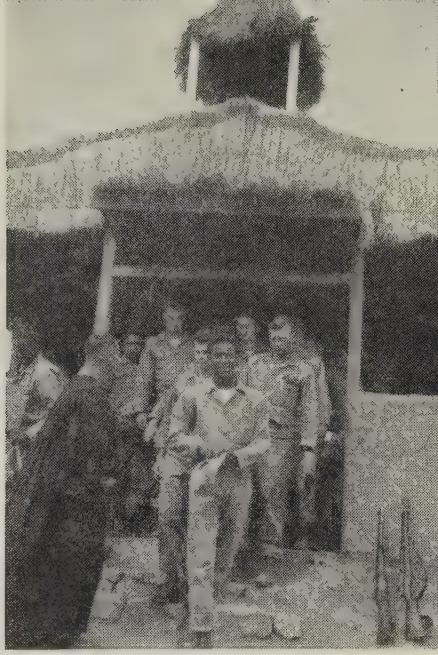
AFTER the eloquence
markers, huts, and
grounds as tributes from th
memorial services are still
Marines carry the nationa
Marine chapel just before

Defense Dept. Photo (Marine Corps)

Above, men of the Second Battalion, First Marine Regiment, First Marine Division attend services honoring their killed and missing comrades of the battalion. The GI's built the chapel themselves during off-duty hours, using hand-cut timber, straw, and mud. The roof was woven in the fashion of the native huts by Marines who learned the technique from Koreans. The only commercially manufactured items in the chapel are the portable organ, the chalices, trays, candlesticks, and pulpit ornaments. Vases and flower pots were made of shells which were cut down and polished.

EMBER

vices is forgotten, rude
and on Korean battle-
dead friends. But now,
s. Below, solemn-faced
Second Battalion, Fifth
in.



Defense Dept. Photo (Marine Corps)

After the dedication service for the hand-built chapel, its builders (above) greet Battalion Chaplain Samuel D. Chambers of Easton, Pennsylvania, who officiated at the ceremony. Said he: "Our chapel is a place for those of like ideals and purposes to meet together with one mind for praise and prayer. To the glory and honor of our deceased and missing this memorial chapel is dedicated, and consecrated to the worship of Almighty God. It stands symbolically at the heart of our camp, the very best that we could construct, as the place of worship for those of like mind and purpose."

Preparing for HOLY WEEK

Compiled by J. A. La

THE CROSS—A PARADOX

In a great sermon Dr. Fosdick summed up the paradoxical nature of the Cross by saying that it is

a huge, historic tragedy that yet takes in you and me, a revelation of man at his worst that yet awakens faith in man at his best, the worst that can happen that yet turns the best to the brave, a crushing defeat of righteousness that yet is one of the greatest victories righteousness ever won, and so a supreme denial of God that yet has supremely revealed him.

—From "The Cross, an Amazing Paradox," by Harry Emerson Fosdick; copyright 1938 by The Riverside Church

THE INESCAPABLE CROSS

There is a sense in which we cannot in any case escape the Cross. It needs no great catastrophe: the path of life is, however pleasant it may be, dotted with crosses which men must bear. The question is not if we shall bear them, for bear them we shall, but only what sort of crosses they will be to us: will they be the Christian cross or a thief's? Will we find in them dumb, brute agony or the stuff of redemption? There is being spelled out for us now in tragic times a lesson that we would not hear at our ease: th the purpose of God for us is not give us fat bodies in this earthly s ciety, but to discipline our spirits- if need be, at the cost of our bodi —to make us obedient servants of h Kingdom. It is ours to serve the pu pose of God in this context of histo as his people, and to yield to hi total obedience. It may be that t cross which history lays upon us, once the punishment for our sir may become also in a measure a sha ing of the cross of the Servant.

—John Bright, *The Kingdom of G* (Abingdon-Cokesbury 1953), p. 2

THE SEVEN LAST WORDS, with "Sermon Starters"

Father, forgive them; for they kn not what they do.—Luke 23:34.

The forgiveness of which Jes speaks is ever creative forgiveness. . The ultimate fact of the Christi religion is that we have to deal with God like that; and the ultimate f about life is that when we quit de ing with it this way, it quits holdi together. Not putting up with t wrong that is done us, but matchi it with something that lies far a

y on the other side of what we
k of as "forgiveness"; striking out
rd a lost world through the very
s that have gone over us, and
cting nothing to come of anything
either in God's world or in man's!

ul Scherer, in *The Interpreter's*
le (Abingdon-Cokesbury 1952)

rily I say unto thee, Today shalt be with me in paradise.—Luke 3.

here is a legend that the poor came to the gates of paradise found an angel guarding them. aw the vast, spreading gardens of beyond them, but he did not to seek admittance.

he angel bade him draw near; but downcast head he replied, "Nay, r that I am unfit to enter here, have been a grievous sinner."

Then how camest thou hither?" ecause the Saviour Christ prom- I should come with him."

he gates were flung open at the , and Christ himself approached. welcomed the forgiven man and, ng him to a part of the garden e the soil had been freshly turned, "Look, friend." The man did so leringly, and Jesus went on, "No s of the Spirit grow here. It has uncared for. Yet thy Father's for- g love hath uprooted the weeds, already the soil is prepared for lanting. Now let the work begin, love, joy, peace, and all the fra- fruits of peace, may abound."

he man looked into the face of t, his eyes brimming with grati- "Lord, if only I had begun this below!"

Woman, behold thy son! . . . Behold thy mother!"—John 19:26-27.

If the seamless robe of Christ, for which the soldiers drew lots, has from earliest times signified the *unity* of the church, which must not be torn or rended, even so the new family created at the Cross has signified the *nature of that unity,* which is *love.* The church proceeds from the sacrifice of the Son of God, and the union of the beloved disciple and the mother of the Lord prefigures and foreshadows the *charity* of the ecclesia of God.

—Hoskyns and Davey, *The Fourth Gospel* (London: Faber & Faber, 1940), p. 631

My God, my God, why hast thou forsaken me?—Mark 15:34; Matt. 27:46.

The cry of dereliction? Better call it the "Cry of Victory." When God seemed farthest, God was nearest. When the flower was crushed, it yielded its fragrance to the world. When Jesus felt his spirit floundering in an angry sea, his feet suddenly touched solid ground. Even in his doubt there was something to cling to; for did he not even then say, "My God"?

—George A. Buttrick, "The Cry of Dereliction," in *Great Themes of the Christian Faith,* comp. C. W. Ferguson (Richard R. Smith 1930)

I thirst.—John 19:28.

It is a moving cry to come from one who claimed that "he who believes in me shall never thirst" (6:35); but that the living water which he shall give him will be a perpetual ever-flowing fountain that can never run dry (4:14). That living water he does

give. But to secure it for us he himself had to pass through "a dry and thirsty land, where no water is" (Ps. 63:1).

—Arthur John Gossip, in *The Interpreter's Bible* (Abingdon-Cokesbury 1952)

It is finished.—John 19:30.

No one would ever need to die again on any cross to reveal what love is or what it can do or the pulse of its redemptive passion. . . . The finality of His Cross is our assurance that we are not committed to a losing cause, but what Jesus finished has become our unfinished task and until that is finished, He is still on the Cross.

—Gaius Glenn Atkins, *From the Cross: The Seven Last Words* (Harper 1937), pp. 55, 57

Father, into thy hands I commend my spirit.—Luke 23:46.

The historian's work is not finished when he has written his last page, nor the farmer's when his last harvest is reaped, nor the statesman when his policies prevail, nor love's task and gift when love is past the Cross.

What shall one do, what can one do, with all these unfinished finished things? Leave them? Yes, of course, but how and above all to what? . . . If they are not right to be committed to God, they will be errant and fugitive. If they are, they are secure.

—Atkins, *op. cit.*, pp. 59-60, 63-64

TEXTS AND VERSES

He went forth with his disciples over the brook Cedron, where was a garden.—John 18:1.

A Ballad of Trees and the Maste

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Hi
The little gray leaves were kind to Hi
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would w
Him last,
From under the trees they drew Hi
last:
'Twas on a tree they slew Him—last
When out of the woods He came.

—Sidney Lani

And he cometh unto the disciple and findeth them asleep, and sai unto Peter, What, could ye not wat with me one hour?—Matt. 26:40.

Good Friday

Peter and James and John,
The sad tale runneth on—
All slept and Thee forgot;
One said he knew Thee not.

Peter and James and John,
The sad tale runneth on—
I am that one, the three;
Thus have I done to Thee.

Under a garden wall,
I lay at evenfall;
I waked. Thou calledst me;
I had not watched with Thee.

Peter and James and John,
The sad tale runneth on—
By the priest's fagot hot,
I said I knew Thee not.

he little maid spake out:
With Him thou wentest about."
This Man I never met—"
hear the cock crow yet.

izette Woodworth Reese, in *A Way-le Lute* (Mosher 1909)

nd the Lord turned, and looked n Peter. And Peter remembered word of the Lord, how he had said him, Before the cock crow, thou deny me thrice. And Peter went and wept bitterly.—Luke 22:61-

The Look

Saviour looked on Peter. Aye, no
ord,
gesture of reproach! the Heavens
rene,
ugh heavy with armed justice, did
ot lean
ir thunders that way! the forsaken
ord
ed only, on the traitor. None record
at that look was, none guess; for
ose who have seen
nged lovers loving through a death-
ng keen,
pale-cheeked martyrs smiling to a
ord,
e missed Jehovah at the judgement-
ll.
Peter, from the height of blas-
emy—
ver knew this man'—did quail and
ll,
knowing straight that God,—and
rned free
went out speechless from the face
all,
filled the silence, weeping bitterly.

—Elizabeth Barrett Browning

Truly this was the Son of God.—Matt. 27:54.

The Ninth Hour

After the shameful trial in the hall,
The mocking and the scourging, and the pain
Of Peter's words; to Herod, and again
To Pilate's judgment-seat, the royal pall,
The cross itself, the vinegar and gall;
The thieves close by, discipleship proved vain,
The scoffing crowd, His mother's tears like rain,
There came one moment, bitterest of all.
Yet in that cry, when flesh and spirit failed,
Last effort of the awful way He trod,
Which shook the earth, nor left the temple veiled,
In that exceeding great and bitter cry
Was conquest. The centurion standing by
Said, Truly this man was the Son of God.

—Caroline Hazard, in *A Scallop Shell of Quiet* (Houghton-Mifflin 1907)

They crucify . . . the Son of God afresh, and put him to an open shame. —Heb. 6:6.

The Question

I saw the Son of God go by
Crowned with the crown of Thorn.
"Was It not finished, Lord?" I said,
"And all the anguish borne?"

He turned on me His awful eyes:
"Hast thou not understood?
Lo! Every soul is Calvary,
And every sin a Rood."

—Rachel Annand Taylor

mighty God, whose most dear Son went not up to joy but first he suffered pain, entered not into glory before he was crucified; mercifully grant that we, walking he way of the Cross, may find it none other than the way of life and peace; ugh the same Jesus Christ our Lord. Amen.—*The Book of Common Prayer.*

FINALLY, BRETHREN . . .

Dear Brethren:

In this corner of The Chaplain it will be my privilege to meet you, as it were, face to face. Here I may either share with you my own thinking or present guest editorials and reports of special interest.

In this issue I should like to pass on to you a report prepared by Chaplain Floyd M. Patterson, director of the Human Resources Research Institute, Air Research and Development Command, United States Air Force. While it is addressed primarily to Air Force chaplains and makes reference to Air Force families, the problems with which it deals are common to all the services. Therefore, on the pages immediately following, I am publishing it with the hope that it may be helpful to all of you.

My earnest desire is to make The Chaplain serve the professional interests and needs of active-duty chaplains in the most helpful possible manner. I shall, therefore, warmly welcome your criticisms and suggestions concerning either the form or the content of the magazine. A part of the function of the General Commission on Chaplains is to be a service agency for chaplains. We shall be genuinely grateful to you if you will tell us, from time to time, how and where we can best help you.

With a salute to each one of you as a colleague in the Christian ministry, and with high regard for your highly important specialized ministry, I am,

Sincerely yours,

Marion J. Creeger

Editor of The Chaplain

The Chaplain and Air Force Families

by Floyd M. Patterson

o use human resources more effectively, military management must take account of the *total tions* in which Air Force systems procedures operate. Good manent must also understand officers airmen as *whole persons* whose off the job and out of uniform both cause and effect of their vior as soldiers." [1] This statement the Department of Defense is ence that for some time now aton has been given to the many lems related to service personnel their families. The chaplain has a stake in all that is done in this

ecent research conducted by the an Resources Research Institute indicated there is much to be ed from an investigation of famife in the Air Force at the present Dr. Ruth Lindquist has written ort[2] on her findings at one wing Air Force Command. Her findin this particular study should be terest to chaplains in all branches e Armed Forces.

---

esearch in the Military Community, Department of Defense, June 1951,

amily Life of Officers and Airmen Strategic Air Command Bomb Wing, nical Report No. 5, Human Res Research Institute, Maxwell Ala.

Servicemen working around a base are aware of much that is never passed on to their families at home. The men usually know the location of various offices and services available to them. But a surprisingly large number of the wives, when interviewed at home, stated they did not know where to turn for advice when trouble came and their husbands were away from home. It was the opinion of the women that no one on the base was interested in what happened to the families. Even in the city, where advisory services were available, the wives did not know where to turn. They felt lost and without any friends to help them in a time of real family crisis.

This particular problem is, perhaps, more urgent in some commands than others. Temporary duty (TDY) is often for extended periods of time, and, with young families to care for, the wives feel they are often subjected to the strain of separation more than are most families.

Practically all families interviewed had the feeling of being transients. They, and the neighbors around them, realized they would be in the community an uncertain period of time. Families lived in no one community long enough to feel a part of it. Consequently, they did not establish residence; they were not voters; and membership in community organizations

did not seem worth while. Most families indicated that civic, social, school, and church activities had very little appeal for them, and there was little participation in them by either the men or the women.

In some communities, so the wives reported, there was actual open resentment toward military families because of congestion due to inadequate housing.

Adverse effects upon home and family life were evident in practically all households. In the United States, partnership marriages are looked upon as the type which can contribute most to individual development and satisfaction. In such a marriage the husband's proper role is that of sharing with the wife the responsibility for determining family goals and for the care and guidance of children. Such a role is often an impossible one for officers and airmen, even for those who desire to fulfill it. Demands on the base and the TDY missions always must come first. The husband may *wish* to assume other responsibilities, but he is subject to transfer, TDY, and special assignments on the base —all on short notice.

The education of children is becoming an increasingly grave problem for service personnel. Young children, particularly, are adversely affected by the demands made upon their parents. In many instances, the children are seen as uprooted wanderers deprived of many of the conditions generally regarded as essential for growing into mature citizens of a democracy.

What can a chaplain do in helping the service family? Situations differ, but in the main the problems cited above are to be found all over the world. Here are a few suggestions to be incorporated in the chaplain's ow program of work:

1. *Strengthen the women's orga izations wherever possible.* Wives ca receive much valuable informatio and help through these regularly co stituted activities on a base. This wi never reach *all* the women, so som additional steps are necessary.

2. *A program of continuous educ tion* must be carried out. There is larger turnover of personnel, and th means there are new families comin to the base and community eac week. They need help in orientin themselves to the base services an community agencies.

3. *An adult-education progra* could be sponsored by the chaplai Contacts through the base nurse would offer a nucleus for a paren education group. The chaplain cou encourage such participation eve though he himself need not do t teaching or organizing. There a others who can assume some respo sibility for such work.

4. *Strengthen the ties between t community and the air base.* Anythi done in this area will make an i portant contribution to all service fa ilies, but it will be especially helpf to the families living in the civili community. Families need to be i tegrated into the civilian communi activities. Is the chaplain *active* working with the civilian agenci including the local ministerial as ciation, on this problem?

5. An up-to-date *Information She* needs to be available to all servi families. This could be a very simp sheet, but it should contain a rost of names and phone numbers of k personnel. This could include off-ba

well as on-base, personnel and cies.

The Wing Chaplain should *ac- nt the entire Wing Staff with e problems* and encourage them o *their part.*

The Wing Character Guidance ncil ought to consider these prob- and see what action could be n. This should involve a periodic w of all activities relating to the ilies of Air Force personnel.

. The *Character Guidance Lec-*s and periods set aside for *"In- nation and Education" should be ized* for such topics as "Family ," "Family Responsibilities," etc.

There can be no *one* solution to such a series of severe problems. The information given above is merely indicative of the activity *all* chaplains must incorporate into their base activities if they are to minister to the service families. The peace of mind of a member of the military service is a recognized factor in his effective performance of duty. The men will work better if they know the Air Force is interested in them and their families. The chaplain is responsible, not only for single men in the barracks, but for families as well. In our work as chaplains this must be recognized, and our work must be planned accordingly.

haplain Dan Jorgensen leading daily devotions in the Airfield Chapel, Itazuke Force Base, Japan. Chaplain Joseph L. Schuler (right) took Chaplain Jorgensen's e in the 18th Fighter Bomber Wing, Korea.

B O O K S

The Church and Mental Health

edited by PAUL B. MAVES

(Reviewed by Chaplain N. V. Brink)

This particular volume is, as its Foreword states, a "distillation and condensation of much fine scholarship and extensive experience." It exhibits both the strengths and the weaknesses of any compilation of separate papers. Any of these papers could have been extended into a book, and in the limited treatment of each theme lies the volume's principal weakness.

The approach of the book is in tune with the times. It is holistic in that the individual writers, while presenting their particular viewpoints, remember that the primary approach to mental health is along the line of mind, body, and spirit seen as a unity.

Of particular interest is the historical survey of religious healing. In a volume published in 1878, *Practical Theology,* J. H. Van Oosterzee said that "the minister's function in visiting melancholy persons is likened to that of a sunbeam to which the drooping flower bud gladly raises itself." The theoretical idea has remained the same; but, as the material shows, the minister's approach to the mentally ill has greatly improved. Seward Hiltne relates the new approach to olde insights. In his article here he says

The fact that man is alienated fro God, not alone through evil he ha not created, but from falling away i sin himself, is as true as ever. Th fact that man, to be saved, cannot pu himself up by his own bootstraps, bu must experience both the pain an release that comes from reliance o God's grace has not changed.

And he continues:

The new concern is, therefore new plus old, original plus inherited theoretical plus practical, existentia plus scientific.

For the chaplain or pastor wh must choose carefully in his boo purchases, this volume will provid a survey of the best in curren thought as Christians think in term of mental health.

New York, Charles Scribner's Son 1953. 303 pp. $4.00.

The Church and Social Responsibility

edited by J. RICHARD SPANN

(Reviewed by Rachel Henderlite

The problem dealt with in thi book is a problem of perennial con

h to the church and one that long been dealt with in Chris- literature. The value of the k lies in the fact that it is char- rized by a new maturity which become apparent in recent litera- on the subject, and in the fact it offers a thoughtful and prac- analysis of the church's respon- ity for the society in which it been placed.

The church has been concerned m the beginning with the physi- needs of the brother as well as h his spiritual well-being. How- r, because of the fact that the y church was strongest among ety's weakest and was for many rs confined to a persecuted mi- ity of the population, the con- h of the New Testament church limited to a personal concern a personal neighbor. Any ught of reconstructing social ictures was clearly out of the stion, in spite of the description early Christians as those who rn the world upside down." In Middle Ages, of course, the ole of society was dominated by church, and economic and so- relationships were largely under church's influence. It was not il after the industrial revolution, vever, that the church was ven, by the disastrous effects of ustrialism upon human life, to lize that it must work actively ard the redemption of society if vas to work effectively for the re- mption of the individual soul.

The social gospel, which arose in America in the latter half of the nineteenth century, although originally associated with liberalism in theology and often unaware of the complex nature of the struggle of the soul, has been recognized as the inevitable answer of the Christian church to the ills of industrialism. It marked the beginning of a great movement of social concern which not only aroused the church to its obligation to proclaim God's judgment upon an irresponsible society but drove the church into a more profound analysis of the interdependence of the individual soul and external forces which play upon it.

It is not necessary to point out for readers of this journal the direction this movement has taken, or to summarize the achievements of the social gospel. Scholarly and readable accounts of the movement are familiar to us all in such volumes as Charles H. Hopkins' *The Rise of the Social Gospel* and Henry F. May's *Protestant Churches and*

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Industrial America. One might venture to point out, however, that literature dealing with the social concern of the church seems to be moving now in two directions. Some studies, notably the symposium *Christian Faith and Social Action* edited by John A. Hutchinson, are seeking to clarify the theological bases of social action. Others—and I think of Harvey Seifert's *The Church in Community Action*—are practical studies that point to specific steps the church may take at this time. In a sense this volume, *The Church and Social Responsibility,* is a combination of the two approaches to the problem. The maturity of the approach to social action in these books is evidenced by the fact that they no longer seek to justify the social concern of the church. Instead, they assume the rightness and indeed the inevitability of such concern as lying at the heart of the gospel itself. Maturity is also evidenced by the recognition that piety is not enough, and that proper social action requires specialized knowledge of the conditions in which one would work.

The Church and Social Responsibility is an attempt to clarify the church's responsibility in specific areas of community life. Its contents fall into four parts. Part I deals with the Christian basis for the social ministry of the church; Part II deals with the church's ministry to the individual within society; Part III deals with some of the problems of the economic order; and Part IV deals with problems of the political order. The book has the strength and weaknesses of a symposium. The broad area included requires the work of specialists if the various problems are to be more than superficially treated. The reader is grateful that writers of maturity and experience have been sought for these topics. For example, Roland Bainton has presented the treatment of "War and the Christian Ethic," Walter W. Van Kirk the chapter on "The Church and World Political Order," and Anson Phelps Stokes the discussion of "The Churches and the State"—to mention only a few. The various points of view add richness to the study and reflect the variety to be found in American Protestant thought.

Of particular importance is the section on economic life, which deals realistically with problems of industrial life on personal, national and international levels. Cameron Hall's treatment of "Daily Work and Christian Vocation" presents the elusiveness of the conception of vocation in a depersonalized industrial society. Mr. Hall calls for strenuous probing into the specific responsibility of each occupation in which a Christian individual may find himself, and insists that the Christian society is under obligation to assume responsibility for the structure through which men are related to one another in their work. Walter Muelder and George Hedley carry further the analysis of the complexity of American economic

and point to the necessity that church not merely present an idual ethic but also understand fearlessly confront the power ps which dominate our indus- organization. Eddy Asirvatham with "World Economic Prob- ." indicating the significance of omic factors in the establishing ace and order and pointing to rica's responsibility in world omy.

here is some unevenness in entation, as is to be expected in mposium; and there are some ected areas which might well been included had not the s of the study prohibited a comprehensive treatment of problems. The editor makes no ns for comprehensiveness, either he social areas covered or in the ers included, but freely admits this is a study of *some* of the or social areas and that there many other equally well quali- writers in the various fields." the book is marked by social reness and theological compe- e. The writers deal with signifi- problems of concern to all alert ens. Their treatment of the lems rests upon broad under- ding of the complex character American economic and political and upon a profound insight the meaning of the Christian n. More than that, each chapter ides specific suggestions for ac- on the part of the churches, the book closes with an excel- chapter on "The Church as an Agency of Social Action," by Oren H. Baker, dean and professor of pastoral theology at Colgate-Rochester Divinity School. In this chapter Dean Baker warns against "a subtly rationalized monasticism" which characterizes Christianity when it is concerned for the individual only. He emphasizes his own conviction, and the conviction upon which the whole volume rests, that "Christian social action expresses the very essence of the doctrine of the cross in Christian theology, for as one great teacher has said, all the sins which killed Jesus were social sins, sins of the group—militarism, bigotry, corruption of justice, graft and political power, mob violence, and class contempt. Neglect of the superindividual evils by the Christian church is no longer possible except at the cost of its distinctive witness."

New York and Nashville, Abingdon-Cokesbury Press, 1953. 272 pp. $2.75.

A Pattern for Life: An Exposition of the Sermon on the Mount

by Archibald M. Hunter

(Reviewed by A. T. Mollegen)

Few books on the Sermon on the Mount have achieved the blend of critical scholarship, accurate exegesis, theological soundness, and clarity of exposition which is to be found here. All three parts of this slender volume are excellent. The first deals with the making, manner, and matter of the Sermon; that is, with the literary sources, the poetic and

didactic form, and the originality of the Sermon.

The second part deals with exegesis and exposition. The Sermon is a design for life in the Kingdom of God, a description of living under Christ's Lordship in gratitude for his gift of himself and of the Kingdom to those who receive the gifts. The life is described by the Beatitudes, related to the Old Testament in Matt. 5:17-20, shown in its outworkings in 5:21–7:12, and designated as the right one of two ways in the closing parable.

The third section of the book deals with the place of the Sermon in various theological and historical schools of thought. Schweitzer's interim-ethic theory, Niebuhr's theological view, Windisch's view, and others are briefly described before the author gives his own. For Hunter, the ethic of Jesus is primarily one of personal attitude and principle: it is prophetic, not legalistic, and for Christians with the help of God. It is inexhaustible in its demands, so that no one ever kept it in its fullness except Christ; but this does not mean that it is not relevant to, or realizable to some degree in, the average Christian's living.

I should like to make two comments which it would take too much space to justify:

The literary structures of the six antitheses of Matt. 5 do not mean, "The old Law said. . . . I say." They mean, "*The scribes say* the old Law says, . . . but I say the old Law says. . . ." Jesus does not condemn Moses for legislating for the hard ness of men's hearts. He condemn the scribes (Shammai as well a Hillel) for elevating Deut. 24:1 to the level of Genesis, thereby lif ing legislation made to remedy sin ful situations to the same order a the revelation of the norm.

Again, if Professor Hunter mean by the paragraph on pages 97-9 that Reinhold Niebuhr is a repr sentative of Barthianism, he is qui wrong.

Philadelphia, Westminster Press, 195 128 pp. $2.00.

When You Marry

by E. M. Duvall, Reuben Hil and S. M. Duvall

(*Reviewed by James W. Carty, Jr*

Family members should discov new satisfactions in creating a com panionship wherein the value each person is appreciated and pr served, Dr. Hill contends.

The family of the future is pr jected by him as being more dem cratic, affectionate, adaptable, vers tile, concerned with homemakin and person-centered. Its membe will seek aid in family-living ass ciations, well-baby clinics, fami counseling, recreation and chil guidance centers, and other heal and welfare agencies.

Considerable insight and pre aration are needed before indivi uals marry and rear a family, b cause the desire for happiness is n sufficient to guarantee success. Th

prehensive, highly readable
, which is enhanced by the hu-
us cartoons of Wyncie King
Hugh Devine, provides sane
ance for selecting a mate and
ing richly and fully into the
rent aspects of family life.
e work is a complete revision
e first edition, which sold more
65,000 copies. Statistics have
up-dated; new material and
chapters have been added. The
t is another book excellent for
selors, instructors in family
ses, and individuals about to be
ready married.
he authors are experts in family
nd have written extensively in
field. Mrs. Evelyn Millis Duvall
erly was executive secretary of
National Council on Family Re-
ns and director of the Associa-
for Family Living, Chicago.
Reuben L. Hill is professor of
logy and research professor, In-
te for Research in Social
nce, University of North Caro-

hapters in Part I, "Anticipating
riage," consider personality,
, dating, courtship, meaning of
ngagement, facts of life, moral-
who gets married, and wedding
s.
art II analyzes "What It Means
e Married." There are chapters
noney, conflicts (which can be
uctive as well as destructive),
s, divorce, and factors which
onds for cementing a marriage.
r. Hill declares that the major
ern is to keep individuals from
desiring divorce, not to prevent the attainment of relief by those who wish to sever their wedding bonds.

The third part, "The Making of a Family," describes whence babies come, preparing to be parents, meaning of parenthood, and the relationship of family and religious living.

Dr. Evelyn Duvall characterizes successful parents as the ones who continue to grow. Dr. Sylvanus Duvall points out that inner attitudes, which make for spiritual religion, emerge in the home, and that the religious family obtains meaning out of aims above itself.

The concluding section covers trends and outlook: "Family Life Yesterday, Today, and Tomorrow." New York, Association Press, 1953. 466 pp. $3.75.

Book Notes

by F. R. CREEGER

Making Men Whole

by J. B. PHILLIPS

The publishers say quite justly: "To the person who sees himself as a personality in conflict, . . . to those who worship an externalized God . . . , to those who fail because they are over-anxious, . . . *Making Men Whole* will prove a powerful means of routing anxiety and frustration."

The author offers no panaceas, or platitudes, or five easy lessons

to make men whole. Rather, he challenges us in serious "but not solemn" vein to accept the God-given qualities of life as revealed in Christ and to let loose these qualities in our everyday lives. He tells us not to reflect constantly that "we are unprofitable servants" but to remember always that "we are children of God—and joint heirs with Christ."

Mr. Phillips observes (1) that men are overanxious today in the midst of world tensions, (2) that power and might seems to overweigh the slower method of love, and (3) that men today are not willing to accept fully and completely God's generosity in the gift of Christ and to believe that Christ can be alive in them. The first three chapters of the book are given over to a discussion of these perplexities.

The fourth chapter follows with a helpful presentation of "Inner Resources for the Task."

The final chapter, "Completeness in Christ," is a ringing challenge to discover the purpose of God and "to ask to be allowed to co-operate with God's infinite patience in making men whole."

New York, The Macmillan Company, 1953. 73 pp. $1.50.

Christianity, Race and South African People

by W. A. Visser 't Hooft

Here, in pamphlet form, is Dr. Visser 't Hooft's report on South Africa to the Central Committe of the World Council of Churche It is based on what he heard ar saw *in* South Africa, not on wh he heard *about* South Africa.

This is a *timely* report, for mo and more people are becomir aware of South Africa and its ro in world community.

It is a *revealing* report, setting clear outline many of the aspec of the South African situation (i cluding *apartheid*) that are u clear and puzzling to the rest the world.

It is a *challenging* report. As t author says, "If South Africa really an important test case f racial relationships, its probler are worth serious study." Ar again, "The churches have a sp cial opportunity and therefore special obligation to relate Sou Africa in a constructive way other nations."

It is a *practical* report. At t end of the pamphlet Dr. Visser Hooft makes seven suggestions a recommendations for implementi the task of demonstrating in Sou Africa the fundamental oneness Christians.

World Council of Churches, 156 Fi Ave., New York 10, N.Y., 1952. 33 25¢.

★ ★ ★ ★ ★ ★ ★

Lord, give us grace to stand for something, lest we fall for everything.

—Peter Marshall

★ ★ ★ ★ ★ ★ ★

NEWS ROUNDUP

TIONAL

ne of the unique Sunday schools he country is that at the United es Military Academy at West nt. All officers and teachers, even he kindergarten department, are ts. Over 300 children are taught 55 cadets, and there is a waiting of other cadets.

✦ ✦

The 30,000,000 Americans who larly attend U.S. Sunday church ols will be the main discussion at the 23rd International Quad-nial Convention on Christian Edu-on at Cleveland, Ohio, July 27-31, 5.

Hotel-owner William F. Sneed, Jr., of Lakeland, Florida, discovered $625,000 worth of buried treasure recently near the mouth of the Suwannee River. Sneed, whose hobby is seeking treasure, said the money is in Spanish gold doubloons and silver pieces of eight dating from 1757.

✦ ✦

The White House recently received a collection of Bibles and New Testaments in 78 tongues from the American Bible Society.

✦ ✦

More than 200 objectors to military service have been imprisoned under the draft law since its enactment in 1948, the National Service Board for

these Turkish POW's kneel to worship aboard ship as ship passes near Mecca, city of Mohammedanism.

U.S. Navy Photo

Religious Objectors reported in Washington, D.C.

Church giving in America has reached a new high, according to the latest fiscal-year reports of 46 Protestant and Eastern Orthodox denominations. Nearly a billion and a half dollars was given to churches, an 8.9 per cent increase over the previous annual total.

Members of the Protestant Episcopal Church in the U.S. have been asked to contribute an "extra" $3,825,000 during 1954 for education and missions.

Abingdon-Cokesbury Press, the book-publishing division of the Methodist Publishing House, announces a shortening of its name to "Abingdon Press." The 14 branch bookstores of the Methodist Publishing House now operate under the single name "Cokesbury."

Six out of every ten additions to Methodist Church membership come from the Sunday school, Dr. Luke G. Beauchamp, of the Methodist General Board of Education, reports.

More than 24,000 Roman Catholics joined the Methodist Church last year—three times as many as the number of Methodists who became Catholics.

INTERNATIONAL

The population of the world is approximately 2,456,000,000 persons according to the United Nations' periodical *Statistical Papers*. No figures were available for the Soviet Union its population is an estimate.

The Rockefeller Institute is contributing 60 per cent of the $100 million needed to carry out the scheme for establishing a network of roads to link the capitals of the northern Arab countries from the Mediterranean to the Persian Gulf, according to the *Arab News Agency*.

The largest Arab Christian congregation in the Near East is affiliated with the Lutheran Church of the Redeemer in **Jerusalem**, headquarters of the Lutheran World Federation for relief of the destitute in Palestine. Dr. Paul Scherer, on his return from the Near East, said: "There if anywhere the shadow of the cross is falling on the Moslem world."

Dr. Louis H. Evans, minister-at-large for the Board of National Missions of the Presbyterian Church, U.S.A., tours Pacific Air Force bases. Above, at Hickam Base, Hawaii, he and his entourage are greeted by W. G. Phillips, deputy commander of the 1500th Air Base Wing, and Chaplain E. I. Carriker. From left: Colonel Phillips; Dr. Evans; Miss Connie Haines, singer; Miss Nancy Stevens, Miss Haines's accompanist; Miss Anne L. Paulus, Dr. Evans' secretary; and Chaplain Carriker.

Department of Defense Photo

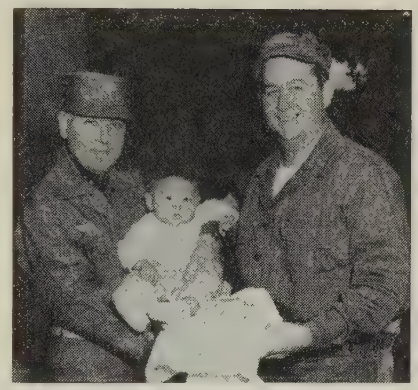
ıe Israel Exploration Society, re-
ng excavations at Beth Shearim
alilee, seat of the Sanhedrin be-
n the second and fourth centuries,
ıncovered the tombs of two San-
n members.

ancient scarab, apparently lost
e commander of the Philistines
he was defeated by King David
e battle of the Vale of Rephaim,
been found on the site of the
al battleground outside Jerusa-

eland recently gave UNICEF
tons of cod liver oil. It was sent
eirut to help build strong bodies
nelp prevent rickets among Pales-
refugee children. UNICEF has
received large quantities of raisins
Greece, rice from **Thailand** and
ıa, beans from **Costa Rica,** sugar
Peru, and in recent months
264 worth of green coffee from
overnment of **Colombia.**

response to an SOS from Chi-
refugees when fire swept Hong
on Christmas night, U.S. Prot-
ts made available through Church
d Service $10,000 in emergency
and 320,000 pounds of food
lothing.

ıe Korean Amputee Rehabilita-
Project, sponsored by the Na-
Council of Churches, has
d a second limb-making shop in
at Chonju. At the initial limb-
ıg shop in Seoul, a staff of mis-
ries and Koreans have outfitted
patients with one or more artifi-
mbs.



U.S. Army Photo

This little Korean child, a resident of Chung Hai Orphanage, Taegu, Korea, is the recipient of the first package of Korean Communication Zone's "Operation Goodwill." The men are Chaplain William B. Estes of Arlington, Va., and Major John C. Carney, Evanston, Ill.

Leonard Mayo, director of the National Council of Churches' Association for the Aid of Crippled Children, outlined future plans to aid Korean war orphans. They include establishment of a "tracer service" to bring families together, group training for orphanage personnel, a foster care and adoption service, and vocational training for widows.

A Bible dictionary in Braille has recently been published in **Japan** by the Blind Evangelism Council, with headquarters in the Helen Keller Memorial Building in Tokyo.

A revised edition of the Dictionary of the Russian Language, published by the Communists, uses the classifications "obsolete," "archaic," and "col-

loquial" when defining religious phrases. "For God's sake" is classified as obsolete, and "Glory be to God" is defined as colloquial. The "Second Coming" is called "an event which will never take place."

A revised edition of the New Testament in literary Mongolian is now complete, thanks to the labors of three Mongol scholars and four missionaries working in **Mongolia.**

When Pakistan's Constituent Assembly drafted its permanent constitution, it voted that the nation become an "Islamic republic."

A bombed-out **German** artillery stable has been transformed into one of the most unusual U.S. Army chapels in Europe. Much of the work was done by volunteer labor of Army personnel and German civilians.

The church includes stones from the ruins of several old German churches. One stone came from a church built in the 13th century.

The Church of Norway (Lutheran) has sanctioned sale of the Gospels in magazine format on newsstands throughout the country "in order to bring the Bible into people's homes and to make them read it."

EDUCATION

The Protestant congregation of the U.S. Naval Station at San Juan, Puerto Rico, recently turned over $400 to the University of Puerto Rico and the Evangelical Seminary at Rio Piedras. This is the first of a series of contributions to be made to a special student loan fund t benefit needy students at the two in stitutions.

Columbia University is observing in 1954, the 200th anniversary of it founding.

Housed in a chateau near Stra bourg, capital of Alsace, is the Co lège de l' Europe Libre. The colleg is operated by the National Commi tee for a Free Europe for those wh escaped from Iron Curtain countrie

A liberal arts college in Alaska to be built by the Methodist Churc at an initial cost of a million dollar At present Alaska has only two inst tutions of learning on the colle level.

A new Christian University Indonesia opened last Oct. 1.

PERSONALITIES

I. Stanley Stuber, general secreta of the Japan International Christi University, was named chairman the new Council of Christian High Education in Asia.

Thomas Curtis Clark, publish editor, and author of many antholog of poetry, died Dec. 7, at the age 76.

Marjorie Kinnan Rawlings, auth of *The Yearling* and other books, di Dec. 14, at the age of 57.

With the $33,200 he won fr the Nobel Peace Prize, 78-year-o **Albert Schweitzer,** medical missio ary, philosopher, and musician, w

nsify his medical efforts with the le of French Equatorial Africa by tructing new buildings, buying drugs, and clearing more land.

hn Hersey, author of *Hiroshima, Marmot Drive,* etc., has recently elected to The American Acade- f Arts and Letters. He is, at 39, oungest man ever to receive this nction.

artin Buber of Jerusalem, noted sh philosopher, received the 1953 national peace prize of the West nan Book Publishers and Dealers ciation in Frankfurt, Germany.

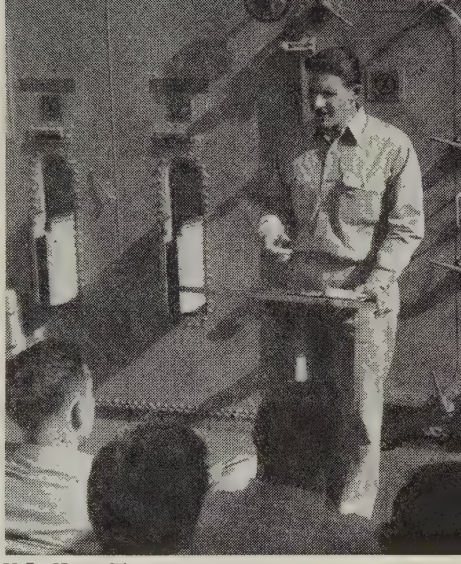
illy Graham will conduct an evan- tic campaign in England this ng.

sse M. Bader, retiring executive tor of the Joint Department of ngelism of the National Council hurches, became general secretary e World Convention of Churches hrist early this year.

APLAINS

he eulogy written for author- lain **William A. Maguire,** who in September 1953 in London, land, comes to a climax with the or's own words from one of his s: "All his life he sought the sun- for his friends, and finding it, he it away." Chaplain Maguire e *Rig for Church* and *The Cap- Wears a Cross.*

he Marines received recently their Greek Orthodox and Seventh-Day ntist chaplains. They are **Nick S.** as, first Greek Church priest in



U.S. Navy Photo

Somewhere off the east coast of Korea on a calm Sunday morning a group of men meet on the gundeck of the U.S.S. *Duncan* to worship. Since chaplains have several ships in their circuits, laymen help out. Above, Ensign Jack Paul Wise, Sacramento, California, conducts Protestant worship. He plans eventually to enter Princeton Theological Seminary.

the service, and **Robert Lee Mole,** first Adventist clergyman in the Navy.

When Army Chaplain **Stewart K. Lewis** received his third and fourth decorations recently, he became the most bedecked chaplain of the Korean War. The young Presbyterian from Springfield, Kentucky, now sports on his dress uniform the Bronze Star and three Oak Leaf clusters.

Chaplain **Charles J. Murphy,** who for the past two years has been on duty in the Planning and Training Division, has been transferred to Headquarters Army Field Forces. He

U.S. Navy Photo

The above Disciples of Christ chaplain students were photographed during field trip conducted at the U.S. Naval Air Station at Quonset Point, R.I. They a from left: Myron W. Chrisman, Arthur L. Albers (assistant station chaplain), Char N. Gibbs, Edward H. Kicklighter, and Larry E. Whitley.

replaces Chaplain **Robert J. Sherry,** now at the Chaplain School.

A new regulation on the appointment of chaplains in the Army was published recently. The qualification tour, formerly required, has been eliminated. In its place is a special eligibility requirement.

The Templehof Choir, a thirty-minute radio program broadcast from behind the Iron Curtain in Berlin, Germany, is still receiving popular acclaim by its potential audience of more than sixty million persons. The program was originated and is conducted by U.S. Air Force Chaplain **John T. Donnelly.**

Chaplain **John H. Craven** was among the four men who were first to receive the new emblems issu recently for Navy men who were combat with the Marines.

Milton S. Ernstmeyer has issu a Protestant religious instruction boo let to prepare naval personnel f church membership.

Baptist Chaplains **Henry Foss** a **Peter Bakker** baptized more than 5 converts each during a recent twel month period.

In six recent evangelistic missio by American Baptist chaplains, 5 persons in the armed services profess conversion, and 842 reaffirmed th faith.

S. Kenneth Johnson, former Na chaplain, has become pastor of We

ster Presbyterian Church, Corpus isti, Texas.

ere are statistics on the service haplains in Korea prior to Dec. 1, 3:

nce fighting began, six chaplains reported killed in action, two reported missing, 25 were nded, one was injured, two were d while not in battle, and three while in enemy detention.

lso, 438 decorations were awarded 56 chaplains. These awards in- ed: two Distinguished Service ses, 33 Silver Stars, 16 Legions Merit, four Soldier's Medals, 304 ze Stars, 48 Commendation Rib- , and 31 Purple Hearts.

ecent awards to chaplains:
ronze Star: Martin W. **Baum**tner, John D. **Benson**, Milton E. , Fred C. **Beyer**, Jr., Matthew D. r, Lester E. **Burnette**, Charles S. on, John P. **Byrnes**, James E. er, Clement A. **Davenport**, mas L. **Doyle**, William E. **Hall**, y R. **Hataway**, Robert B. **Kenny**, h H. **Lampe**, Mert M. **Lampson**, en J. **Lubanski**, Lonnie W. chum, Alfred A. **Miller**, David **Moorefield**, Thomas A. **Newman**, iam F. **Pitman**, Alfred D. kett, George M. **Rumbley**, nael A. **Rusnock**, Eldon M. emaker, A. J. **Turner**, Jude erdeman, and Robert C. **Wood**- .

ak Leaf clusters to Bronze Star: er P. **Gibson**, Chester T. **Loszew**- nd Milus F. **McAndrew**.

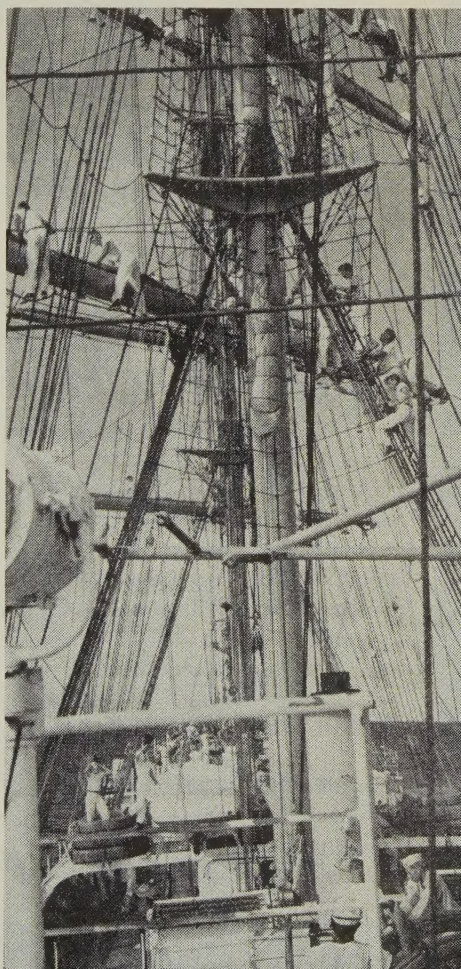
etters of Commendation: Patrick ms, Linson L. **Blakeney**, John E. d, Karl H. **Ernst**, Clement F. tl, Austin J. **Greene**, Patrick H. **Hanley**, Gerald E. **Kuhn**, Glenn D. **Lanby**, William R. **Lawrence**, Edwin **Mulligan**, and James W. **Paul**.

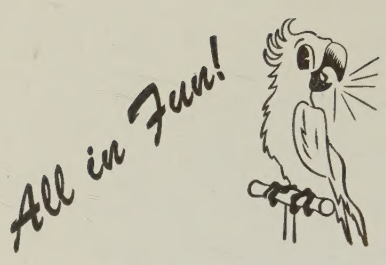
Purple Heart: John T. **Moore** and Parker **Thompson**.

Silver Star: Benjamin F. **Morten**sen and Thomas **Newman**.

Cadets, on summer cruise to Hamilton, Bermuda, furl the sail as USCGC *Eagle* prepares to enter the port at Hamilton.

U.S. Coast Guard Photo





My grandfather has a new Austin.
He finds it exceedin' exhaustin'.
He gets in with ease
With his legs and his knees,
But his abdomen has to be fossed in.

An old-timer is one who can remember when the Senate was a law-making body and not a detective bureau.

—T. Harry Thompson

A Congressional investigating committee is a body that appropriates public money to find out who else has.

—Dan Bennett

A young husband informed his wife, "I don't want to wipe dishes; it isn't a man's work." The wife replied with a quotation from II Kings: "And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."

—J. Carter Swaim, *Right and Wrong Ways to Use the Bible* (Westminster)

Little Mary was being told about prayers. They were explained to her as being like telegrams to God. "Is that why we send them at night," asked Mary, "to get the cheape rate?"

—*Southern General Practitione*

Military men who collect ant Texas stories are telling this one A Texas GI refused to be repatriate in Korea. "Who," he asked, "woul want to go back to Texas after se ing Siberia?"

Texan: "Oklahoma is an outlyin province of Texas."

Oklahoman: "That isn't so. N state can outlie Texas!"

—*Speed Queen Ne*

Two businessmen who ha known each other for a long tim were having lunch together.

"How are things?" asked one.

"Rotten!" replied the other with heavy sigh. "Honestly, if they kee on like this, it looks as though m last income tax return will be ju about correct!"

—*Quo*

"You're on, Bishop—and please member about those quotations from t Bible that we censored!"

Announcing...

JUDGES FOR SECOND SERMON CONTEST

- **David A. MacLennan**

  Professor of Preaching and Pastoral Care
  The Divinity School, Yale University

- **Howard Thurman**

  Dean of Marsh Chapel and University Preacher
  Boston University

- **Tertius van Dyke**

  Dean, The Hartford Theological Seminary

Decisions of the judges will be announced in the June issue of THE CHAPLAIN

Look in this forthcoming issue for

- *names of 13 chaplains whose sermons have won prizes*
- *publication of the sermon winning 1st prize*

Christ is arisen.
Joy to thee, mortal!
Out of his prison,
Forth from its portal!
Christ is not sleeping,
Seek him no longer;
Strong was his keeping,
Jesus was stronger.

Christ is arisen.
Seek him not here;
Lonely his prison,
Empty his bier;
Vain his entombing,
Spices and lawn,
Vain the perfuming,
Jesus is gone.

Christ is arisen.
Joy to thee, mortal!
Empty his prison,
Broken its portal!
Rising, he giveth
His shroud to the sod;
Risen, he liveth,
And liveth to God.

J. W. von Goethe